

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortæbes,  
men have evigt Liv.

# HYRDE

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

Haugen, Rev. Arnold K.  
mar

15de aargang.

Winnipeg, Manitoba, Andet Nr. i Oktober, 1939

Nr. 20

## PAAKALD HERRENS NAVN.

Rom. 10, 13—17.

Av pastor G. O. Paulsrud.

Hver den som paakalder Herrens navn, skal bli frelst.

Er du frelst, du som læser dette? Hvis saa, da tak din store Gud Men husk at ingen blir frelst uten at paakalde Herrens navn.

Vor tekst begynner med det utsagn: "Hver den som paakalder Herrens navn, skal bli frelst." — For et herlig løfte!

Det at paakalde Herrens navn er det samme som at tro. Paakaldelse forutsetter nemlig tro. "Hvorledes kan de paakalde den som de ikke tror paa?" Det sier sig selv at det her tales om en sand paakaldelse, as hjertet. En paakaldelse som har sin grund i kjendskap til sin egen fortapthet og til en naadig og retfærdig Gud. Løfter om frelse er et naadens tilrop fra Faderen i himmelen, som ikke vil nogen synders død, men at alle skal omvende sig og leve.

Ifølge apostelens lære findes troen ikke bare hos dem som har naadd fuld klarhet i sit gudsforhold, men ogsaa hos den ængstede og paakaldende sjæl. Om dette sier Luther: "Her finder vi falsheten av deres mening og lære om troen som paastaar at den nødvendigvis skal indeholde fuld vishet om naaden, og at de har ingen tro som ikke eier fuld vishet og trøst."

"Og hvorledes kan de tro der de ikke har hørt?"

Forat vi kan komme til tro og paakaldelse, er det nødvendig at evangeliet blir os forkynnet. For, "saa kommer da troen av forkyndelsen, og forkyndelsen ved Kristi ord." (Eller ifølge den ældre oversættelse: "Altsaa kommer troen derved at man hører, men at man hører skjer ved Guds ord.")

Det klages i vor tid — og med rette — over at hørelsen bærer saa liten frukt. Dog skal vi glæde os over at vort folk, som regel da, kommer for at høre Guds ord. Det gir haap, siden vi altsaa vet av Skriften at troen kommer ved at høre.

Da nu troen kommer av forkyndelsen (hørelsen), blir det en overmaate viktig sak at ordet forkyndes i sin helhet. Baade lov og evangelium. At intet tas fra eller legges til. At lovens brodd ikke brytes av. Ei heller at evangeliet fordunkles. Enhver forkynder bør ofte spørge sig selv: "Faar de som hører mig et fuldtønde Guds ord?"

Men paa den anden side hviler et stort ansvar ogsaa paa dem som hører. Hører de ikke slik at de gjør derefter, synder de. Hvad undskyldning kan de gi for slik handlemaate? "Den som vet sin herres vilje og ikke gjør den, skal faa mange hugg." "Og hvorledes kan de høre uten at det er nogen som forkynder?"

Forkynder-embedet er av Gud. Om den store forkynder, døperen Johannes, sies at han var "sendt av Gud." Det gir trøst og oppmuntring til et Herrens vidne at vite at han er sendt av Gud. Især naar han kjender sig svak og motløs. Som en sendt av Gud skal da menigheten ta imot ham og hans budskap. Den som forakter en Herrens tjener og budskapet hans, forakter Gud som sendte ham med budskapet. Hvor liten og ringe en slik tjener end kan være, maa vi vokte os for at ringeakte ham og det budskap han forkynder.

"Og hvorledes kan de forkynde uten at de blir utsendt?"

Det redskap Gud bruker for at sende ut forkyndere, er kirken. Slik har det vært siden de tidligste tider i Guds menighet. Det er en uadskillelig del av kirkens misjonære oppgave at utdanne og utsende aandelig skikkede mænd til at "forkynde hans dyder som kaldte dem fra mørket til sit underfulde lys." Derfor sier

## HUNDREAARSFESTENS TAKOFFER

Av A. J. Bergsaker.

Vor kirkes hundreaarsfest i 1943 kommer stadig nærmere. Snart staar 1940 for døren.

Kirken bestemte sig til at feire denne fest ved at bære frem et takoffer til Gud, — et offer som kunde være vor rikes arv fra fædrene værdig. Som staar i forhold til arvets velsignelse.

Meningen var — og er — at dette skulde bli et tiltak av hele kirkefolket, hvert individ og hver organisasjon. Derfor blev gavens indbetaling fordelt paa fire til fem aar. Indsamlingsarbeidet begyndte som bekjendt tidlig i 1930. Og vort folk møtte henvendelsen med velvilje og offersind. Praktisk talt alle som vi saa langt har naadd med henvendelsen, har git sit løfte om bidrag. For det takker vi alle av hjertet.

Men et løfte om at gi er bare begynnelsen. Det næste er at indfri løftet. Det maa til om maalet skal naaes. Jeg har den faste tro paa vort folk at de vil ta fatt paa betalingen med denne interesse og godvilje hvormed de gav sine løfter. For løftene blev gjort ikke bare til kirken, til vor fælles vennsamfund, men som til vor Herre og Gud.

Kasserens bøger viser at paa 29de september iaar \$667,473.77 var indbetalt. At beløpet er saa stort skyldes bl. a. den omstændighet at mange allerede har indfrid sit løfte fuldt ut. Det er en stor oppmuntring. Et bevis paa at arven fra fædrene lever i hjertene.

Men det maa ogsaa sies at alt for mange ikke har sendt ind noget endnu. Ikke en cent. Og det er nedslaaende. Derfor ber vi saa indtrængende vi kan at alle som staar tilbake venligst vil sende det lovte beløp nu.

Første november er tiden sat for den anden avbetaling. Og alle som har vært saa snild at love, vilde komme nu med sitt bedrag, vilde det bli et vældig løft. Kjære, ta det nu, — utsatt det ikke! Maaske det er mulig for mange at sende ind det hele beløp, slik som mange gjorde ifjor.

For et aar siden sendte vi ut paamindelser, da mange ønsket det. Uten tvil var det en hjelp baade for giverne og os. Men det er den hake ved den ordning at det koster penger at sende ut disse paamindelser. Tænk om vi kunde spare den utgift! Og vi kan, om prester og menigheter vil komme os til hjelp. Flere har allerede tilbyd os slik hjelp. Og da vil nok andre det ogsaa, haaper vi.

Vi tillater os derfor at be om at en eller flere faar i oppdrag i hver menighet at hjelpe til med at faa samlet ind avbetalingene for iaar. Den oprindelige plan var at den lokale komite i hver menighet som hjalp til med at samle subskripsjonen vaaren 1938, ogsaa skulde tjene som indsamlingskomite, fra aar til aar. Men det blev undlat at gjøre dette klart fra først av, og disse komiteer er gjerne i mange tilfælde opløst. Det er derfor vi har henvendt os til prestene og bedt dem hjelpe til med at faa en slik en — eller tomandskomite i arbeide. Flere har allerede gjort det, og vi har den sikre tro at det blir gjort langs hele linjen.

Vil nu alle og enhver som venligst har lovt bidrag, betale ind beløpet for iaar — eller det som staar til rest med — til denne komite? Og gjør det inden første november. Om det gjøres inden den tid, blir det nemlig ikke nødvendig at sende ut paamindelser. Og man gjør sig neppe nogen anelse om hvilken besparelse det blir.

Skulde det hende at det ikke er nogen i menigheten som har i oppdrag at ta mot indbetalingene, saa send beløpet direkt til **Centennial Appeal**, 425 S. 4th Street, Minneapolis, Minn. Send ikke mynt eller pengesedler i brev. Bruk helst "postal money order" eller "bank draft." Og husk at du sparer kirken mange penger ved at gjøre dette inden første november.

Det første hundreaar av vor kirkes arbeide er snart omme. Og med det vil vor andel i dette sekels kirkehistorie ogsaa være avsluttet. Vort haap og vor bøn er at en ny slækt, dyktigere i gjerninger end vi, mere helliget end vi, vil bygge Guds rike paa jord i det næste hundreaar. Men maatte den lykke og tjenerglæde bli vor at vi overleverer den kommende slækt arven vi fik fra fædrene vel skjøttet og øket! Frem for alt: Maatte Herren finde os at ha vært tro i vort kald!

ogsaa Skriften om disse: "Hvor fagre deres føtter er som forkynder fred, som bærer godt budskap!" Utttrykket føtter hentyder til hurtigheten som tjeneren bruker naar han kommer med budet. Han kommer likesom løpende med det. alltid bør han være paa ferde. Han skal ikke stanse med det, ikke tie. Han skal si til folket: "Saa sier Herren." Ja, fagre er de føtter som haster med det glade budskap at "vor Gud er en forsonet Gud, — vor himmel er nu aapen."

Her vilde det være gilt at stanse. Men det kan vi ikke. Det kommer et "men" i teksten vor.

"Men ikke alle var lydige mot evangeliet." Hvor sant da! Hvor sant nu! Hine hørte vel budskapet, men var ikke lydige mot det. De blev i sin vantro. Og de gik fortapt. Tænk vel over det, du som læser denne lille betraktning. Du har hørt meget Guds ord. Har du adlydt det? Lever du i ulydighet mot sandheten som du har hørt, saa er ogsaa du en vantro. Og fortsætter du som en slik, gaar du fortapt.

Gud hjelpe os alle at høre ret, saa vi kan bli frelst og salig.

## HVAD ER DIT NAVN?

Da det for flere aar tilbake var hungersnød i Irland, saa var der en fattig kvinde i Øststatene, som en dag gik til en prest og bad ham, om han vilde være saa snil at sende hendes bidrag hjem over havet til de nødlidende i det gamle land. "Hvor, meget mener du, at du har raad til da?" Spør presten. — "Jeg har sparet sammen 100 dollars," sa hun, "og det har jeg raad at gi" — "Nei," sa presten, "det er en altfor stor gave fra dig!" — Men hun blev ved sit. "Det vil gjøre mig saa godt," sa hun, "at vite, at jeg har gjort det, jeg kunde, og maten vil smake mig meget bedre, naar jeg vet, at jeg har kunnet lægge lit brød frem paa et tomt bord der hjemme paa den anden side havet." — Med taarer i øinene mottok presten den hele sum, efterhvert som hun tællende dem ut for ham dollar for dollar. "Nu vel, men hvad er da dit navn?" spør presten. — "Mit navn?" Spør hun. "Bry dem ikke om mit navn, prest, bare send dem, saa jeg faar hjelpe, saa vet Gud navnet." —

Javist vet Gud navnet. Han holder bok og regnskap baade med dem, som

gir og som ikke gir, naar det trænges. Der kommer jo en dag, da de bægge skal faa sin løn, og da ser Gud i boken, hvad han skylder hver av dem. Der staar navnet paa hin irske kvinde i den rubrik, der har til overskrift: "Den barmhjertige skal vederfares barmhjertighet." Paa den anden side er der en rubrik med den overskrift: "Der skal gaa en ubarmhjertig dom over den ubarmhjertige." Allerøverst over dem bægge staar skrevet: "Se, jeg kommer snart, og min løn er med mig, til at betale enhver, eftersom hans gjerning har vært." Under hvilken rubrik kommer du, og hvad er saa dit navn? Er dit lille beløp til herren for 1939 kommet ind? La os komme ihu Jakobs ord i Moseb. 32, 10. Fattig drog han til Charan og rik vente han tilbake til Kanaans land. Saaledes er det ogsaa med mange av os; fattige forlot vi vort kjære Fædreland; men i dette land har Herren velsignet os med hus og hjem, med aker og eng, med stort kvæg og smaa kvæg, saa at mange er blevene velholdne mænd, de er likesom Jakob blevene to hære. Naar vi nu læser Jakobs historie videre i Moseb. 33, 19 og 20, saa finder vi, at han kjøpte et stykke land og han satte der et Alter. Her ofrede han Herren takoffer for hans godhet og miskunhet.

Vi tænker ofte i vort hjerte, visse vil Gud bevæge en rik mand eller kvinde at sende ind av sin overflod — Men, nei, det kommer ind til samfundets kasserer pastor H. O. Shurson 425 — So. 4th St., Mpls., Minn., i smaa beløp — Vi maa be og tro hele aaret rundt.

Men hvad kan jeg gi, og hvad skal jeg si? Spør du. Hvad du kan gi, det vit du bedst selv. Noget kan du gi; om ikke andet, saa kan du gi dine bønner, vedholdende, indtrængende for vort eget folks og for hedningernes frelse. Det er ingen ubetydelig gave det. Men ikke mindre heller: "Enhver er behagelig i forhold til det, han har." (2 Kor. 8, 12.) Saa gi da din gave til vor kirkes arbeide her i Canada snart, enten den er stor eller liten, i Jesu navn, av kjærlighet til Ham, som for din skyld blev fattig, der han var rik, for ved sin fattigdom at gjøre dig rik!

Vokt os som lyset eier at vi det taper ei, Og gi os herlig seier i all vor kamp for dig! La mange sjæle kjende i os dit hyrdesind, Og sank ved veiens ende os alle til dig ind! O. L. F.

## KAN GUDS KJÆRLIGHET TIL MENNESKENE FORSTAAES SOM ANVENDT PAA HVER ENKELT KRISTEN?

Dette spøragsmaal har ofte staat uklart for mange kristne i prøvelser og forfølgelses tider. Det ser ofte saa ut, at gudfrygtige mennesker har det like ondt i verden som de ugudelige, og spøragsmaalet kommer da ofte frem: Hvorfor maa de kristne lide? Herpaa gir Stanley Jones gode svar:

"Bibelen viser paa flere steder at Gud ikke alene kjender til, men har omsorg for hver enkelt av sine barn. Jesus taler meget tydelig om det. Se Matt. 10:29-31 og flere steder.

Løfterne git i det nye Testamente til Jesu efterfølgere gjælder ikke rikdom i denne verden, men de skal faa kraft til at bære baade motgang og lidelser som møter dem i verden, og alt som møter dem skal tjene dem til gode.

Om den blindfødte i Joh. 9 heter det, at han var blind for at Guds gjerninger skulde aapenbares paa ham.

Vore bønner vilde simpelthen være bespottelige, dersom vi ikke trodde at Gud har omsorg for den enkelte



## HYRDEN

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**Budgetet og Hundreaarsfesten takkeoffer**, faar en fremskut plass i dette nummer. Det gjælder kirkefolkets aandelige trivsel og vækst. Tilbakeholdes midler, der trænges til at fremme **Guds Rikes arbeide**, saa faar satan derved bedre anledning at drive sit sjælefordærvende virke. For ens eget aandsliv er det nødvendigt og til stor velsignelse at være med i dette **Guds Rikes arbeide**. "Gi, saa skal eder gives igjen." Tænk hvilken tilfredshet og glæde der blir en til del at vite man har, under ens korte liv paa jorden, faat vært med og ført **dyrekjøpte sjæle til frelsen i Kristus Jesus**. Frelse fortabte syndere og aandelig næring for de saaledes gjenfundne faar og lam. Blir det sat øverst paa listen i tanke, sind og hjerte hos vort kirkefolk, saa vil baade "**Budgetet**" og "**takkeofferet**" komme ind i forraadshuset med jubel og stor glæde. Gud gi det maa saa ske, og det nu!

**Redaktøren er nu bosat i Bulyea, Sask.** Travelhet med flytningen fra Regina gjør at bladet denne gang kommer forsinket. —U.

troende. Gud er ikke partisk som vi. Han lar sin sol skinne paa de onde saavel som de gode og lar det regne over retfærdige og uretfærdige.

De kristne, saavel som verdslige mennesker er under naturens love. En lyntraale som vilde dræpe et verdens-menneske vilde like saa let dræpe en kristen. Dog er det ofte vanskelig for os at forstaa hvorfor saa mange plager træffer de kristne, mens verdens-mennesker tilsynelatende undgaar dem. Saadanne specielle prøvelser som møter de troende har Jesus ikke git nogen forklaring over.

Herren venter av os som troende, at vi skal stole ubetinget paa ham og være forvisset om, at alt vi møter skal tjene os til gode og at hans kjærlighet ikke er aarsak til vore lidelser og plager. Det er Guds vilje at vi med taalmodighet skal vente paa hans aapenbarelse som tilstrækkelig skal forklare alle hemmelige og skjulte ting.

"Tænk ei i dine store plager, at Herren haver dig forlatt, Os sig av den alene tager som lykken har i al ting fat.

Med tiden meget vender sig, den sætter maal for dig og mig."

J. O. Reitan.

## TIL HYRDEN.

I Aarnes Menighet i Kandahar, var den 24de September en Fest-dag, med konfirmation, altergang og barne-daap, likeledes i Zions Menighet i Leroy, den 1ste Oktober. Begge i Pastor R. O. Thorpes kald. I Aarnes Menighet var følgende konfirmerede: Douglas Buvik, Karl Sundquist, Thelma Skjerven, Florence Grobell, Erana Kurtz og Erna Kurtz. De to første representerer tredie led i denne menighet, de er barnebarn af afdøde Mr. og Mrs. Knud Hage, og Mr. og Mrs. Gudbrand Sæther, som var pionerer og banebrytere i dette settlement. Lille søn til Mr. og Mrs. Joseph Sundquist fik navnet Frederick John.

I Zions Menighet i Leroy var der følgende konfirmanter: Lilly Johnson, Agnes Anderson, Clara Anderson, Ole Sundby, Louis Sundby, Josephine Sundby, Lillian Dahl og Carl Braget, (begge fra Watson) og Ruth Holmen. Mr. og Mrs. Sam Myert bragte sit barn til daapen, som fik navnet Kenneth Raymond.

Paa begge steder har barna vist megen interesse for denne store handling, og det var en lyst for alle

at høre deres frimodige svar. Maa Herren give den kraft at holde disse hellige løfter, og bevare dem i en sand tro indtil hin store dag.  
En Tilhører.

## Rivercourse, Alta.

Kjære redaktør: Guds naade og fred i Jesus Kristus.

Det er altid med glæde jeg læser "Hylden," og jeg vil derfor sende en liten hilsen fra vore menigheter her omkring Rivercourse Alberta.

Efter at ha overværet Distriktmøtet i Edmonton isommer og Camroseuken, hvor jeg møtte mange troende venner og prester som jeg ikke hadde møtt siden jeg betjente disse menigheter for flere aar siden, hvor jeg nu igjen virker, drog jeg hit og optok arbeidet blandt vort folk, her i distriktet.

Desværre har menighetene gaaet tilbake siden jeg var her sist, og en menighet har vært helt uten betjening, mens de to øvrige menigheter ingen bosat prest har hat siden 1926.

Arbeidsmarken er isandhet stor, men arbeiderne er faa, la os derfor be høstens herre at han vil drive arbeidere ut i sin høst. Mat. 9, 37-38.

Ved siden av hus og sykebesøk, har gudstjenester vært avholdt hver søndag isommer, ogsaa utenfor menighetene, som f. eks. Wainwright og ved Edgerton, Alta. Disse steder har heller ikke vært besøkt siden undertegnede besøkte dem regelmessigt og avholdt gudstjenester for 13 aar siden.

Søndag anden oktober blev fem barn døpt i Zion kirken, paa nord-siden av Batle River, i en alder fra 1½ til 8 aar. Ialt var 10 barn anmeldt for daap, men grundet sykdom uteblev flere. En far kom til mig i Wainwright hvor der er mange Lutherske folk, og bad om at hans 3 barn maatte bli døpt. Dette er enda ikke blit gjort.

Søndagsskole har vi heller ikke her for vore barn og ungdom, og religionsskole har heller ikke vært avholdt paa mange aar. Hvad skal saa resultatet bli av et saadant menighetsliv?

Maa Herren i naade vække op sin vidnehær til at kjende ansvaret, og vort folk til at kjende besøksens tid.

Broder bed for os.

Eders i Herrens tjeneste.—

J. W. Risvold.

## MRS. M. A. JOHNSON

Bedstemor Johnson døde den 2den januar 1933 i Bethesda gamlehjem, Beresford, S. D. seksogsytti aar gammel.

I næsten femogtyve aar sat hun i sin seng, nat og dag. Hun led store legemlige smerter, men hendes aand og sjæl bodde bestandig i Guds evige kjærlighets solskin. Derfor, fra sit smertens leie utrettet hun meget mere — ja rak meget længere — end nogen av os som er friske nogensinde vil bli istand til at række. Meget sjelden var hendes hænder ledige.

I "Missions-Duen" var hun et ivrig medlem, og likeledes efter foreningen i 1917 var hun meget virksom i K.M.F. Paa hundredevis av duker, skjerf, putevar, osv., broderte og heklet hun saalænge kræftene varte, men senere da kræftene tok av og fingrene blev mere stive, var det smaa "doilies" hun forfærdiget og sendte omkring til dem som vilde selge dem for hende, til indtægt for missionen. I mange aar sendte hun ca. \$1,000 aarlig til K. M. F.'s arbeide. Da selvfornegtellesarbeidet blev optat sendte hun den første store gave, \$25.00. Selv eiet hun ingen andre penge end de som blev git hende av venner.

Hendes værelse i gamlehjemmet var en kraftstation, først for missionærene paa feltet ved Fancheng; men efter foreningen var alle vore missionærer paa hendes bønneliste, og hver dag nævnte hun hver enkelt ved navn for Guds trone. Flere "adopterte" hun og kaldte dem sine barn. (Fortsættes.)

## O. A. VOLDENG

Photographer

Portraits and Amateur  
Finishing

PRINCE ALBERT, SASK.

## JUL I NORGE



Deres slektninger i Norge vil sette pris på et julebesøk.

Bestem Dem nu. Reis hjem med julebåten.

ss "BERGENSFJORD" fra New York den 22de november

ss "STAVANGERFJORD" fra New York den 9de desember

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## Bokmissionen

Kjære ven!

Vet du noget om bokmissionen? Vet du hvad den er og hvad den arbeider for?

Bokmissionen utgir og utdeler frit kristelige smaaskrifter og traktater. — Den vil paa denne maate hjælpe til at vække og pleie det aandelige liv og sprede kristelig oplysning blandt os.

Disse smaa budbærere som gaar med et ord fra Gud og som utdeles frit, kan naa saa langt som en villig haand vil bære dem frem. De kan naa dit hvor kanske ingen anden religiøs literatur naar.

Vil du, kjære ven, være med at hjælpe disse smaa talsmænd frem? — Der er sikkert nogen som de ikke vil naa frem til uten ved din hjælp.

Du kan hjelpe os: Ved at bli kjendt med vor literatur. Ved at ha den ved haarden til utdeling naar anledning gis. Ved at faa menigheter

eller foreninger til at yde en gave til bokmissionen. Og — ved at du selv gir den en handsrækning efter evne.

Vil du gjøre dette?

Vi kan glæde dig med at vi faar jevnlig underretning om at bokmissionens literatur har været nogen til gavn og velsignelse.

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in October, 1939

Shepherd Sermonette.

## ALL THINGS WELL

Text — Mark 7:37

Another Thanksgiving day has come and gone. To some it was just another day. To others it was a bit different because it meant another holiday. To others it was, as it should be, a special day for the giving of thanks to God. Not that only on this day do they give thanks to God. Among the children of God praise and thanks are not limited to one day a year. They frequently heed the exhortation of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

The blessings of God are many in number. In the words of our text, "He hath done all things well." The skeptic immediately scoffs at this statement. He points to the strife, sorrow, misery and greed in the world, and declares, "Look at these; it is not true that God has done all things well."

We answer that it is not God but man that has failed. Not of man can it be said, "He hath done all things well." It comes closer to the truth to say that man has done all things poorly. God gave to man a good world, a world full of beauty and well-provisioned with those things that are necessary for this body and life. God gave to man intelligence to develop and utilize the natural resources of this earth.

Man has used his intelligence to develop and utilize the God-given material resources. But nearly always the few have done so to their own selfish profit at the hardship and expense of the many. Frequently the material resources of the world have gone into deadly instruments for the destruction of other men. Because of man's sin the good things God gave for the material blessing of man have been misused to cause misery, suffering, sorrow, distress, and woe.

Man has handled very poorly the material blessings of God. He has done no better with God's spiritual blessings to him. God has done all things well in providing for man's spiritual need. He gave His only begotten Son to suffer and die in man's place. He revealed His way of salvation in His Word. He offers His saving grace through this Word and the Sacraments. He offers a finished redemption in Christ, who is able to save to the uttermost them that come unto Him.

It was said 1900 years ago of Christ, "He came unto His own, and they that were His own received Him not." So tragically did the world then respond to God's grace. Praise God, some received Him then. Down through the centuries more have received Him. But so many have refused Him. Think today of persons living within reach of a church who are utterly indifferent to its message. Think of professing Christians who frankly expect to be saved because they are doing the best they can. Think of Lutheran Christians who were made His own through Baptism but have through out life resisted God's grace in their lives. Ah, when will these proud and self-righteous people heed the call to receive Him who is the only Savior?

Those — and they alone — who have not received God's grace in vain know clearly that God has done all things well. To know that God's grace includes me, a sinner; that Christ died for me, a lost one; that God looks at me in Him as a forgiven, cleansed sinner; to know that nothing can separate me from the love of God in Christ; that there is prepared for me an eternal home in the presence of God — to know these things causes me to rejoice, "He hath done all things well."

This does not mean that into the lives of such will not come distress-

ing problems. There may arise the anguished cry, "Lord, how can these things be?" The only answer may be, "Trust Me, my child; all things work together for good to them that love Me." At such times we need humbly

to pray, "Lord, increase our faith." He will carry us through. And then when we join the great white host shall we know beyond all doubt, "He hath done all things well."

— Pastor G. O. Evenson.

## TO OUR LUTHERAN PASTORS AND CONGREGATIONS IN CANADA DISTRICT

(The following report was prepared for Camrose Circuit but it has a message well worth to be read of all members of the Norw. Luth. Church in Canada. For that reason it is printed here. — Ed.)

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3, 10.

The matter of giving to the work of the Lord is variously considered. Some give a fair share, some give as little as possible, and some give nothing at all. Some consider it a useless burden, others consider it a necessary evil, and only a few consider it a privilege to have something to give for the work in God's Kingdom. Paul says: "It is more blessed to give than to receive" Acts 20, 35. And in Luke 6, 28 Jesus is recorded to have said: "Give, and it shall be given unto you; good measure, pressed down, and

shaken together, and running over, shall be given into your bosom." We see then that God is anxious to train us in the matter of giving, not because He needs our gifts; but in order that He may be privileged to bless us more richly.

Our church people here in Canada seem to be slow in learning this lesson. According to pastoral reports our church membership during the last 20 years has averaged about 6000 confirmed. We have been asked to raise about \$9000.00 each year for the budget, which would mean about \$1.50 per confirmed member per year. No one can call that excessive demands, when we consider what sums are used for useless, and often harmful purposes. But we have seldom reached even approximately the figures asked for. Most years we have been far below, even as low as one half of the expected amounts. This is really a very serious matter, when we consider that it is for the work of the Lord. Here is a synopsis of the budgets for the years from 1926 to 1927.

1926	\$10,678.79	apportioned	\$10,187.43	raised	95.3%	flat rate	\$1.55
1927	\$11,415.54	apportioned	\$10,840.25	raised	94.9%	flat rate	\$1.59
1928	-11,415.54	apportioned	\$10,894.79	raised	96.2%	flat rate	\$1.61
1929	\$11,270.00	apportioned	\$10,935.72	raised	97.0%	flat rate	\$1.61
1930	\$11,270.00	apportioned	\$ 6,286.64	raised	55.7%	flat rate	\$1.53
1931	\$11,575.41	apportioned	\$ 5,079.70	raised	43.8%	flat rate	\$1.59
1932	\$10,559.62	apportioned	\$ 5,829.21	raised	55.7%	flat rate	\$1.43
1933	\$ 8,611.06	apportioned	\$ 6,089.36	raised	70.7%	flat rate	\$1.17
1934	\$ 8,611.06	apportioned	\$ 6,217.43	raised	72.2%	flat rate	\$1.22
1935	\$ 7,875.00	apportioned	\$ 5,759.94	raised	73.1%	flat rate	\$1.15
1936	\$ 7,875.00	apportioned	\$ 5,689.99	raised	72.3%	flat rate	\$1.12
1937	\$ 9,045.00	apportioned	\$ 6,450.03	raised	71.3%	flat rate	\$1.25

These figures speak for themselves; our record is not very good. One reason for this condition may be that we have a false notion about how this money is spent. Some people seem to think that we are raising money in Canada for the benefit of "the States." The fact is that the little share we raise in Canada is only a fraction of what is needed for our requirements here. Our church in "the States" is sending up here more than twice as much as we raise each year. In 1937 we raised \$6,450; but that year about \$25,000.00, or more than three times as much was spent here. For 1939 the different Boards are planning to spend in Canada \$20,000.00 for Mission pastor's salaries, \$1200.00 for the Old People's Home, \$11,000.00 for education, and \$700.00 for hospital pastors in the

large cities. That is about \$33,000.00 towards which we are asked to raise about \$9,000.00. So you see, we are not asking for money to send to "the States." But we would like to urge our people to practice a little more systematic giving to the Lord's work, so that He may be permitted to bless us more, and that we could become a little more able to take care of our own work here in Canada. "But this I say, that he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9, 6—7.

Sincerely yours in His Service,  
A. H. Solheim, Peder Lerseth  
Committee.

## THE 1939 INGATHERING

1939 Budget		Sept. 29, 1939.		
District	Amount Raised	Apportionment	Balance to be Raised	% Raised
Eastern	\$89,165.41	259,290.00	170,124.59	34.4
No. Minn.	43,377.79	104,520.00	61,142.22	41.5
So. Minn.	83,793.82	266,325.00	182,531.12	31.5
Iowa	44,038.58	131,655.00	87,616.42	33.4
So. Dakota	40,449.94	99,495.00	59,045.06	40.7
No. Dakota	26,893.68	96,480.00	69,586.32	27.9
Rocky Mt.	7,555.77	12,060.00	4,504.23	62.6
Pacific	9,902.82	26,130.00	16,227.18	37.9
Canada	3,086.93	9,045.00	5,958.07	34.1
No. District	587.43	—	—	—
Luth. Students	451.08	—	—	—
BY FUNDS				
Education	78,352.04	277,763.81	199,411.77	28.2
Home Missions	84,690.06	227,261.31	142,581.25	37.3
For. Missions	98,188.26	267,663.32	169,475.06	36.7
Charities	47,851.54	151,507.54	103,656.00	31.6
Pensions	22,587.19	80,804.02	58,216.83	27.9
General Fund	17,634.15	—	—	—
	349,303.24	1,005,000.00	655,696.76	34.8

Do you and I realize, when looking at the figures above, that as a Church we still have \$655,696.76 or 65.2%

of the 1939 Budget left to gather before January 31st, 1940? With the approaching close of another fiscal

year we begin to sense more keenly the appalling task which is ours to complete. Let us not give up — let us show our Faith by definite action now!

We are interested in the Kingdom of God everywhere — there are many causes worthy of our support — but the work which our Church has undertaken is our first obligation and claims our love, our support, our interest and our concentration. Our Church has agreed on a working program in the field of Christian Education, Home and Foreign Missions, Charities and Pensions. We have pledged ourselves, before God and men, to support our missionaries both at home and abroad, our teachers at our Christian schools, our work of Charity, the retired and worn out pastors and pastors' widows. This is our mutual responsibility. To gather funds for special purposes and projects and neglect the five activities of the Church is not in harmony with the promise we have made. How shall our Church meet her obligations and responsibilities to our workers and representatives in the various fields of activity, if We do not carry our part?

Now is the Time. "Lift up your eyes, and look on the fields; for they are white already to harvest." There is an immediate need! When the fields are ripe, the grain must be gathered into the garner. If not, all will be wasted. There is no time to loose for the salvation of the souls of men. Today is His appeal to our benevolences, to our service and consecration. Immortal souls are dying in great numbers, passing into eternity unsaved — may of them without the knowledge of a Redeemer.

Tell me — is it not a privilege to have such a golden opportunity for work in the Lord's vineyard?

A. J. Bergsaker.

## FINANCIAL STATEMENT FOR 3rd QUARTER OF 1939.

Balance on hand June 1	\$ 88.21
Income	
Subscriptions	107.00
Gifts	1.25
	196.46
Expenditures:	
Printing	169.36
Stamps	4.37
Editor's postage	1.25
Transfer of money	.51
Operating bank charge	.05
On hand Oct. 1, 1939	20.92
	196.46

Hopefully and prayerfully submitted, Josef B. Haave.

October 22nd. was a festive day for Bethany congregation J. B. Stolee's call. At the forenoon service confirmation took place. The afternoon was devoted to a 30th. anniversary program for the Ladies aid as well as being a mission program. Five of the charter members of the Ladies aid were present; one of these Mrs. Birkness, read the history of the society. Mr. G. Loken, Miss Lillian Lingjerde, and Miss Sylvia Soberg yere among the visitors that day who contributed to the program. A mission offering was lifted amounting to \$39.00. J. B. Stolee.

## Acknowledgment

We wish through "Hyrden" to acknowledge the receipt of a very valuable gift to Luther Seminary, Saskatoon. Mrs. L. Levorson, a daughter of Rev. Alberkt Elle, has turned over to the Seminary Rev. Elle's theological books. She did so because he had expressed the wish that if a seminary were started here, his books should be given to it. They will therefore serve both as a memorial to Rev. Elle, and as a nucleus of a growing seminary library.

On behalf of the Seminary we wish to thank Mrs. Levorson and the other members of the family.

J. R. Lavik.



## WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

### An Address given to L.D.R. District Conventions on the theme "Our Utmost for His Highest" by Sister Superior Marie Rorem of our Deaconess' Home and Hospital in Chicago

(Continued from last issue)

Dear young friends — the world needs more Christians who live consistant Christian lives. It needs men and women who live Christian lives every day, not only on Sunday. It needs Christians who are strong in the hour of temptation and who are willing and glad to show Whom they love and serve, even when they are scoffed at and ridiculed. "I can do all things through Christ Who strengtheneth me."

Jesus said, "And I, when I be lifted up, will draw all men unto me. I think there was a two-fold meaning in these words. By being lifted up on the cross for our redemption, He saved us and by being lifted up in the lives of the believers, Christ in them draws men to Himself. When we see and realize what we ought to be and could be by His grace, if we lived our utmost for His Highest, we can but smite our breast and say, "God be merciful to me a sinner." We have yet attained to so little but with Paul in Phil. 3: 13—14, our soul cries out, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

Love manifests itself in loving service. God in His infinite grace has a plan for every life, but this plan can be marred and broken by a life of disobedience and self-will. "We are His workmanship, created in Christ Jesus unto good works, which God hath ordained we should walk in them." Eph. 2: 10.

Let the Spirit show you Christ in His beauty,  
Let Him show you His heavenly charms —  
Till His love illumine for you each duty  
And you rest in His circling arms.  
Then out from that love will flow service sweet —  
You can bring with joy to lay at His feet.

God has so much work to do through His Church, and He Himself, through Christ showed us the way as He lived His life on earth for others in self-sacrificing love. Even if we give our very utmost for His Highest we cannot begin to repay the debt we owe to Him, Who left heaven's glory to gain for us eternal life. There are many walks of life into which you may enter and into which you have entered, wherever that may be, may God bless you and help you to live your utmost for Him.

I want to take some time today to speak to you about that form of service which we term the Female Diaconate. It simply means a special service performed by women in the Church and it has a definite Biblical background. We find many instances of the service of women in the Old Testament and the stories of the service of women in the New Testament are still more numerous, because when Jesus came, He exalted womankind, and lovingly accepted her service both to Himself and to others. The Christian Church in the apostolic times drew into its service the full time work of Christian women, and they were called deaconesses. This service was in large demand until the light of the gospel became hidden during the dark ages. Then the ministry of mercy flourished only here and there in isolated instances where God still had souls who lived by the light of His gospel and were inspired by His love. Later it was revived in other churches, but in the Lutheran Church it was not until 1836, that the Diaconate received a new and God inspired stimulus through His servant, Rev. Theodore Fliedner, a pastor in Germany. This work of ministering love took deep root in many countries of Europe and was brought to our country by consecrated men and women who saw the possibilities

and opportunities for women through this form of service to help to carry on the ministry of mercy in the Lutheran Church. Our synod has its own Deaconess Institution in Chicago to which it invites young women who will answer the Lord's call and who want to give expression of their love to Him through this service in His Church.

Since I am talking to a group of young Christian women today, I thought I would talk a little about the helps and hindrances which come in the way of young women who want to offer themselves in full time service in this particular way.

First, there seems to be a lack of information and much mis-information about this work throughout our Church. Some think that a deaconess is somewhat the same as a Catholic nun. I do not in any way want to belittle the work of a Catholic sister, for there is much beautiful and consecrated service rendered through them. The difference lies in the fact that the Lutheran Church is an Evangelical Church, and therefore it established the Diaconate on a strictly evangelical basis. It is entirely a free will service. In other words, a deaconess does not seek to win any merit or reward for her service, her reward is that she may thus serve. The Catholic Church requires of its sisters that they take a life vow, while the Lutheran Church requires no such vow. The deaconess must enter this service not for merit, but because she has received a call from her Lord. She wants to serve Him, Whom she has learned to love because He loved her first. Her call will become more clear when she steps out upon His promises, and does not withhold anything, but in simple obedience takes the first step, and says, "Here am I Lord, use me as Thou wilt."

Then another hindrance often becomes one's own parents or Christian advisors. Just at a time when she needs encouragement and help, she often finds the opposite. This may be caused either by selfishness or lack of understanding from those who should be the first to help her. I was witness to the most beautiful self-sacrifice of a mother toward her only daughter, an only child. This young woman had been dedicated to the Lord in infancy, had been prayed over and carefully tended for she was to become a servant of Him, Whom this mother loved above all else, yes whom she loved more than her only daughter. There was heavenly joy and satisfaction in this mother's heart when the child of her tender care heard and answered the Lord's call to go to China as a missionary. This young woman also decided to enter the Deaconess Home for training and service, and go out as a missionary deaconess. For this too, this mother praised the Lord as answered prayer. This mother became totally ill just before her daughter was ready to leave for China and she needed the loving care of her daughter and many of their friends advised her that her duty as a daughter was to care for her dying mother. It would have been a joy to this daughter who now was a trained deaconess, to have had the privilege of caring for her mother whom she knew would within a few months depart to be with her Lord. "No", said this mother, "you have a higher calling than to care for me, you must not delay in going to China. It will be the happiest day of my life when you bid me goodbye to go where God has called you." I had the great and never-to-be forgotten privilege to witness this farewell, and to share in this mother's joy when the others had left for the station, and I was asked to stay with her. I truly felt that I was on holy ground. We all experienced a benediction whenever we called on her until the Lord called her to her eternal reward. Was this mother's sacrifice too great? No, not in the Lord's eyes. I believe it was to Him a sweet smelling savor, which is much too rarely given Him. God grant us such mothers who do not withhold their best from Him.

(To be continued)

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

### Peace River Circuit Luther League

The frontiers are advancing. The Luther League in the Peace River country are uniting for a common cause in extending the Kingdom of God in this north country. Their project is the Bible Camp.

#### The Bible Camp Building.

At the Luther League Convention held in Norden Church, La Glace, Alberta, June 9—11, 1939, it was decided to commence construction on the Bible Camp Building at Saskatoon Island, north of Wembley, Alta. Work began on June 19th. Members of Northfield Luther League hauled the lumber. Until July 11th work was going slowly but then the Lord answered our prayers for more workers.

Not a cent was paid for labor yet a fine building 30x60 feet was constructed. Enough money came in to pay for all material. There is in the treasury about \$75.00 which should be plenty to pay for paint and other small items needed.

The construction of this building was truly marvelous in our eyes. Young People, we rejoice in the Lord that He has made it possible for you to have such a wonderful building in which to have your Bible Camps and outings. May you make good use of this building to the glory of God.

#### The Bible Camp.

The new building was first used for a Bible Camp July 23rd to 30th. Rev. and Mrs. T. Ronning from China were the guest teachers and speakers. It was an inspiration to have them with us. Rev. A. K. Haugen, Dawson Creek, B. C., and K. A. Knutson, Sexsmith, Alta., were the other teachers.

About forty young people were registered for the camp. On Sunday, July 30th the camp closed with services at 11 A.M. and 2.30 P.M. Rev. Ronning spoke at the afternoon service and Miss Dolores Melsness, Valhalla Centre, Alta., gave an inspiring report of the International Luther League Convention in Los Angeles.

Many were sorry to have camp close so soon. We were thankful for the Christian fellowship at camp, for knowing there is happiness in the Christian Life, and for knowing that Christ is the Savior who is with us in life and in death, who is truly The Good Shepherd.

May God bless and prosper the Bible Camp in the Peace River Country.

### Robinhood Y.P.L.L. Convention

The Prince Albert Circuit Leaguers held their convention this year in the new church building at Robinhood, July 7—9. Young people were there from Birch Hills, Weldon, Prince Albert, Spruce Home, Shellbrook, Parkside, Shell Lake, Cameo, Ordale, Bapaume, Medstead, Glaslyn, Mervin, and North Battleford.

This year is the 25th Anniversary of the formation of the Young People's organization of our Circuit, and the Robinhood Convention was a fitting celebration of that event. Besides the many young people that took part in song and testimony, we had with us Pastor K. Barstad of Minneapolis, Dr. Erik Sovik, missionary from China, Pastor K. O. Kandal, the first president of the Circuit Y.P.L.L., Pastor J. P. Tandberg, the first pastor of Robinhood Congregation, Rev. P. Lerseth of Birch Hills, and Student Pastor T. Maakestad, who has been serving at Robinhood the past year.

Rev. Lerseth conducted Bible Study in the 15th chapter of St. John. Rev. Barstad explained the way of salvation as depicted metaphorically in the book of Ruth. Other speakers were given by Miss Rose Farden, Miss Agnes Olson, and Miss Alfhild Haave. A small, but vigorous, choir was directed by Mrs. Ocelia Asals. Sunday afternoon the laying of the Cornerstone of the new church was carried out by Pastor Kandal, assisted by the pastors present.

The following executive was elected: Pres. Einar Haave; Vice Pres. Rev. E. Stime; Sec. Miss Dagmar Kvalnes; Treas. George Haugen. Pro-

gramme Committee, Olive Berstad, Clifford Aasen, Soren Fengstad. Auditors: Olaf Peterson, Fred Olson, Choir Director, Mrs. Ocelia Asals, Assistant, Otto Jacobson.

May we as Leaguers find our rest at the Feet of the Master and let Him have His way with us.

—Josef B. Haave.

### OUT IN THE NORTH WITH JESUS

Prince Albert Circuit young people this summer experienced the fulfillment of the promise where two or three hundred are gathered in My Name there am I in their midst.

"Order my steps in Thy Word and let not any iniquity have dominion over me" was the keynote sounded at the Christopher Bible Camp July 13—20. To us new-comers at Christopher was extended on the very first day in camp a sincere hand of fellowship and we all of one accord experienced that it was good to be there.

Briefly the day's routine consisted of classes in the morning opened with a half-hour of song and a half-hour of devotion, a quiet hour after dinner and recreational play until supper, and evening of inspiration preceded again by a half hour of song. But there were some highlights in the week — several evenings about the campfire, a morning communion service, the blessing from the worthwhile treasure hunt described in Mrs. Eide's pamphlet Recreational Play (don't you want to try it?) a sing song on the Lake answered by singing on the shore. Tuesday evening many of the young people accepted Christ and the whole camp kneeled in prayer before the Throne of Grace.

This year we saw the great need for a camp site of our own and the decision was made to investigate the possibility for next year.

Like a river glorious is God's perfect peace,  
Over all victorious in its bright increase,  
Perfect yet it floweth fuller every day;  
Perfect yet it groweth deeper all the way.

Camp Reporter,  
Josef B. Haave.

### JESUS THE PILOT IN LIFE. In Jesus Name.

John 14: 6.

"Jesus saith unto him I am the way, the truth, and the life: no man cometh unto the Father but by me."

Here we have pointed out for us just exactly what is required of us to become true Christians. Jesus saith unto him, "I am the way, the truth and the life." What we have to do is to believe in Jesus Christ as our own personal Lord and Saviour.

Repentance is the first step to God. A hatred of sin. Repentance is a change of mind and heart with new desires. A hating of the things you once loved and loving the things once hated. It is to turn or to burn.

We know that Jesus lived and died for us. Was crucified for us that we might be saved. He who loved us and loosed us from our sins in His own blood to set us free. If we would acknowledge a spiritual acceptance of Jesus Christ as our own personal Lord and Saviour and have faith in God's Son, we would know a full and free salvation.

The destiny of man hangs on two voluntary acts, namely Repentance from sin toward God and Faith in the Lord Jesus Christ. Dear Friends, Wod't you do these two acts now and let Jesus into your hearts. Can't you feel Him knocking at the door of your hearts? Won't you let Him in while He is calling you? If some friend were going to visit you and you failed to answer his knock, he would, finally, become discouraged and go away, wouldn't he? Naturally! The Lord also may stop seeking you. "Seek the Lord while He may yet be found. Now is the accepted time. Now is the day of salvation. Tomorrow may be too late. Don't put off the salvation of your souls. The self denials you must practice may seem like quite a sacrifice but what does it profit a man if he should gain the whole world and lose his own soul?" (To be continued)